

Character  
of Tangīr  
population.

Though in language and racial descent there is probably little, if anything, to distinguish the Tangīrīs (Fig. 39) from their eastern neighbours, yet I noticed marked differences in the character of the population. The most striking, perhaps, is the fact that throughout Tangīr the population lives scattered in clusters of hamlets and isolated holdings. Of those large villages resembling townships in which the Darēl people now congregate, at least for a great portion of the year, there are none to be found in Tangīr. Nor could I hear of ruined sites corresponding to those fortified villages or 'kōts' in which the Darēlīs seem to have sought shelter ever since early times. What dwellings and canals I saw all appeared of distinctly ruder construction than most of those seen in Darēl. On the other hand I noted a distinctly more manly bearing in the people and, as the result probably of a natural reaction against the new régime, a sullenness of temper quite absent among the meeker Darēlīs. Though Pakhtūn Wālī's power had been established in Tangīr far longer, yet the strength of smouldering animosities was manifest. This accounted for the increased care with which our ever-watchful escort safeguarded us from any attempt on the part of their chief's oldest subjects—and foes. Thus flanking parties were conspicuous as we moved up the valley on August 20th. To what extent the Tangīrīs' reputation for greater valour and turbulence is connected with the spirit of fanaticism with which they are also credited I am unable to judge. But it is certain that the easy disregard of the Islamic prohibition against wine that prevails throughout Darēl is unknown here. Nor could it escape me that the defiant attitude of the numerous religious students we found gathered round a famous Mullah at the old mosque of Prōrī (Fig. 29) at first threatened to cause a fracas with our escort.

Upper  
Tangīr  
valley.

As we moved up the valley above Kāmī, all of it held by Gabar-khēls, I noticed much fertile ground between the fields once probably cultivated but now overgrown by scrub and Ilex jungle. Before reaching the clustering hamlets of Prōrī and Pāpat, we passed the side valley of Darō-gāh, up which a track leads into upper Gayāl-gāh and thence to the main Darēl valley. About three miles farther we reached Dobats, where the large side valley of Kachilō-gāh comes down from the west. Through it access can be gained to the Gabriāl valley at the head of the as yet unexplored hill-tract of Kandia. Close to the junction of the Kachilō-gāh and the main river coming from Satil, I found the crest of a rocky eminence occupied by a small ruined fort, known as Birnao-kōt (Fig. 33) and probably intended to guard the route from the north. Its remains did not look very old. A little over a mile above this point, at an elevation of about 7,500 feet, we passed the outlet of another large valley, the Maichar-gāh, coming from the west. Its stream seemed as large as that of the main valley, which our track continued to follow to the north and which from here onwards is known by the name of Satil.

Wood-  
cutting in  
Satil.

A magnificent forest of pines and firs extends right down to the bottom of the valley, which is wide and occupied by gently rising wooded plateaux (Fig. 34). Here timber-cutting had during recent years been carried on extensively and big clearings had been made. At the end of that day's march, after passing through glorious sylvan scenery, we arrived at the camp of Miān Shāh-zāda, a Kāka-khēl from Ziārat and uncle of my surveyor Afrāz-gul. For years he had been in charge of the wood-cutting operations that Kāka-khēl contractors were carrying on in this great forest belt, employing hundreds of Pathān and Kōhistānī hillmen from Upper Swāt and the independent tracts on the Indus. It was his opportune intercession that had helped to overcome Rāja Pakhtūn Wālī's original scruples about my passage through this territory. Shāh-zāda had undertaken to keep all fanatical characters in these woodcutters' camps out of mischief, and the influence of this quasi-sacrosanct agent had much to do with assuring our safety on ground where Pakhtūn Wālī's authority was evidently none too effective.

munity claims descent from a great Saiyid saint who is supposed to be buried at Kāka Sāhib's Ziārat and is greatly

venerated among all Pathān tribes from the upper Kābul river to the Indus.